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"the personal God himself is bodily revealed in his profoundest essence, will, when confronted with some of the accredited utterances of Jesus, certainly be led to inquire whether his perfect community with God could have absolutely protected him from error. If, as I have shown, the possibility, nay, the necessity of certain errors is deducible from the very character and origin of human perception and thought as such, then he who would deny this to Jesus would practically make a docetic denial of his true humanity. But the person who does not go thus far dare not accuse me of annulling his true divinity when I hold that the fallibility of Jesus in matters not pertaining to salvation is possible and demonstrable.

"If my proof stands, then the widespread opinion that error can only proceed from sin is fully refuted by the psychological facts, as is also the conclusion therefrom that Jesus must have been absolutely errorless and absolutely sinless. The fact remains that the saying, 'To err is human,' is also applicable to Jesus, not because he was *merely* a man, but because he was *truly* a man.

"But if Jesus really did err in certain things, theology cannot escape from the obligation, not *to give up*—I am far from saying that—but *so to conceive* his divinity that we can squarely reckon with established facts and that no direct contradiction shall obtain concerning them. This forces us above all to a modification of the old ecclesiastical conception of the Dual Nature and of Anselm's doctrine of reconciliation, which in their primitive meaning can scarcely be upheld to-day by any theologian."

KPC.

PHILOSOPHY OF THEISM. Being the Gifford Lectures, Delivered Before the University of Edinburgh in 1894-95. By *Alexander Campbell Fraser, LL. D.* Edinburgh and London: William Blackwood and Sons. Two series. Vol. I. 1896. Pages, 303. Vol. II. 1896. Pages, xiii, 288.

It is a fine series of volumes that have sprung from the foundation of the late Lord Gifford at Glasgow. And not the least is the last work—the present two series of lectures—by the venerable Emeritus Professor of Logic and Metaphysics in the University of Edinburgh, Alexander Campbell Fraser, a man of the maturest philosophical culture, who has earned the gratitude of the thinking world by his splendid monumental editions of Locke and Berkeley. At the close of his life he is called upon to deliver his judgment, born of a ripe thought and feeling, upon the greatest problem with which the human mind has occupied itself. He says: "My first words must give expression to the emotion which I feel on finding myself once more admitted to speak officially within the walls of this ancient university, with which, as student, graduate, and professor, I have been connected for sixty years. For it is sixty years in this November since I first cast eyes of wonder on the academic walls which now carry so many memories in my mind, and which to-day are associated with an extraordinary responsibility. In the evening of life,

"in reluctant response to the unexpected invitation of the patrons of the Gifford Trust, I find myself, in the presence of my countrymen, called to say honestly the best that may be in me concerning the supreme problem of human life, our relation to which at last determines the answers to all questions which can engage the mind of man. No words that I can find are sufficient to represent my sense of the honor thus conferred, or the responsibility thus imposed, upon one who believed that he had bid a final farewell to appearances in public of this sort, in order to wind up his account with this mysterious life of sense."

How liberal were the intentions of Lord Gifford may be learned from the following words of his bequest: "The lecturers appointed shall be subjected to no test of any kind, and shall not be required to take an oath, or to make any promise of any kind; they may be of any denomination whatever, or of no denomination at all (and many earnest and highminded men prefer to belong to no ecclesiastical denomination); they may be of any religion or way of thinking, or, as it is sometimes said, they may be of no religion; or they may be called sceptics, agnostics, or free-thinkers, . . . it being desirable that the subject be promoted and illustrated by different minds."

On the other hand we have something approaching a definition in the following characterisation by Lord Gifford of the subject of the lectures: "God, the Infinite, the All, the First and Only Cause, the One and the Sole Substance, the Sole Being, the Sole, Reality, and the Sole Existence."

And the definition is significant, for it is characteristic of theological thought not to examine facts and to lead them to their own interpretation, but to proceed anteriorly from abstract notions and to mould the facts to the notions. Why a theological inquirer should start with the notions of Infinite, First Cause, Sole Being, Perfect Moral Person, Sole Reality, etc., is unintelligible to the scientific inquirer who always seeks to reach his results before he postulates them. Professor Fraser after examining in his first volume the conceptions of Universal Materialism, Panegoism, Pantheism, and Agnosticism, and finding them unsatisfactory, resorts to man's personality as the principle of interpretation. He stands before the dilemma: *Homo mensura*, or *Nulla mensura*. "Does God, or the final principle, mean only the ultimately inexplicable natural order; or does God mean ever-active moral reason and purpose, at the root of an always divinely sustained physical order, in which God is Supreme?" And again: "The deepest and truest thought man can have about the outside world, is that in which the natural universe is conceived as the immediate manifestation of the divine or infinite Person, in moral relation to imperfect persons, who, in and through their experience of what is, are undergoing intellectual and spiritual education in really divine surroundings." And further: "*Man at his highest*, acting freely under moral obligation, with its implied intellectual and moral postulates, is suggested as a more fitting key to the ultimate interpretation of things than man only as an animal organism, abstracted from the moral experience that is often unconscious in the

"human individual, but is realised fully in the Ideal Man, and can be disclaimed "by imperfect men only by disclaiming human responsibility."

In this way the author reaches his definition of God, and proves his existence as we prove the existence of other minds than ours. His standpoint is essentially that of faith as an escape from the horrible implications of mechanicalism, his demonstrative principle *postulates* "morally perfect Power as at the root of the physical, æsthetical, and spiritual experience of mankind, although with a background of inevitable mystery." He has an explanation of miracles, at least of miracles as rationalised, and he finds in "optimist trust" the highest human philosophy as opposed to the grim and awful sufferings of the world, which so sorely shake the theistic faith. This last is done in the second volume.

Notable are the candour and fair tolerant tone of the author in his treatment of the opinions of others, to which he gives the fullest weight in his power. The examination of the theistic and atheistic testimony of the world is in fact the finest feature of the work.

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GREEK FOLK POESY. Annotated Translations from the Whole Cycle of Romaic Folk-Verse and Folk-Prose. By *Lucy M. J. Garnett*. Edited with Essays on the Science of Folklore, Greek Folkspeech, and the Survival of Paganism, by *J. S. Stuart-Glennie, M. A.* Vol. I. Folk-Verse. Pages, 477+lvi. Vol. II. Folk-Prose. Pages, 541+ix. London: David Nutt. 1896.

These two handsome volumes are the work of two scholars. The translations of the modern Greek Folk-Verse and Folk-Prose, constituting the bulk of the work, and which, owing to the multitude of Grecised foreign words, the poverty of dialectical grammatical forms, and the varied contractions and elisions that occur in the language, were very difficult, has been made by Miss Lucy M. J. Garnett who possesses exceptional knowledge in this field of linguistics, while all the learned paraphernalia, the annotations, the critical and scientific introductions have been supplied by that well known scholar Mr. J. S. Stuart-Glennie. The work, which places a vast amount of hitherto inaccessible material within the reach of English Folklorists, is thus accompanied by all the erudite equipment which is so necessary to prevent such researches from running afield and from culminating in hedonistic dilettantism and in the collection of vast heaps of linguistic rubbish born of a sheer delight in the labor of accumulation. Mr. Glennie has supplied (1) a General Preface, in which he traces the history of folklore researches and seeks to point out the way in which they may be turned to practical account in the furtherment of a philosophical knowledge of the world; (2) a Preface proper, in which he gives the history of the special Greek Folk Poesy which he and Miss Garnet have collected in this work; (3) an exhaustive Introduction on the Science of Folklore, where his learning and insight show to special advantage; and (4) a conclusion on the Survival of Paganism, in which the author proposes a solution of the questions of the origin of supernatural gods, and of the origin of natural causation. It is Mr.